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NEW STEAMERS FOR THE AFRICAN TRADE.

West-African trade is fast becoming a very considerable item in the commercial world. The sagacious merchants of England fully understand and appreciate the importance of that great outlet for British manufactures, and are rapidly laying the foundations of a traffic between the two continents that promise, in a short time, to astonish the most sanguine.

When it was stated, only six or seven years ago, that it was impossible that the growing requirements of West-African trade could much longer be met by sailing vessels, and that steamers in adequate numbers must be employed, the assertion was ridiculed, and the reply was made that it would never pay to send more than one steamer each month to carry the mails, aided by a large subsidy from the British Government.

Soon after this, the *African Steamship Company* began to dispatch a second steamer every month from Liverpool, and the *British and African Steam Navigation Company*, recently organized, commenced with three new steamers—the Bonny, Roquette, and Congo—for the accommodation of African commerce. Then the *African Steamship Company* followed with a fourth steamer per month—though it could only effect this by the costly expedient of chartering vessels for the purpose. Now it is announced that the *British and African Steam Navigation Company* are having built three steamers of greater capacity than those with which they commenced their career. These are to be named the Loando, Liberia, and Volta. The first, it is expected, will leave on her maiden voyage in July—the others to follow in quick succession. And the *African Steamship Company* are about having launched for them a steamer—the Sherbro—thus giving, in a short time, five steam-

ers every month for Liberia and the West Coast of Africa, arranged to leave Liverpool on the 6th, 12th, 18th, 24th, and 30th of each month.

In addition to these increased facilities for African commerce, three new screw-steamers are to be dispatched for trading on the West-African Coast and rivers. The trial trip of one of these vessels, the *Rio Formosa*, took place on the 19th of May. Her engines are said to be forty-horse power, and she averaged a speed of ten knots an hour. Another—the *Rio Bento*—was launched on the 14th of May. Her dimensions and capacity are as follows: Length, 120 feet; beam, 20 feet; depth, 10 feet; burthen, 250 tons; engines of forty-horse power, combined high and low pressure. And on the 16th of May was launched the *Victoria*, four hundred tons, fitted with two separate engines of forty-five-horse power each.

England's large and growing share in this remunerative trade may be mainly attributed to her efficient naval force on the West Coast of Africa, consisting of fourteen vessels, mostly steamers, and 1,475 men; and by the liberal maintenance of her settlements of Sierra Leone, Gambia, Gold Coast, and Lagos, the estimate for the "military expenses" of which, for the year 1870-'71, is £34,754.

The United States pursues a different policy, and her trade with that valuable region is comparatively insignificant. Not an American man-of-war of any size or description is stationed in those waters, and not a dollar has ever been appropriated from the National Treasury for the passage of an emigrant to Liberia, or in her behalf.

Liberia, with its sea-coast of five hundred miles, its civilization and its religion, controls a prosperous and expanding commerce. She owes her prosperity to the republican organization which we gave, and to the regard for law and liberty which we inspired. No where else, out of our own limits, has the efficiency of our institutions in developing national character been so satisfactorily shown. The foundation of such a Republic upon the benighted shores of West Africa will be regarded in history as one of the noblest achievements of American philanthropy.

THE COUNTRY EAST OF LIBERIA.*

(Continued from page 174.)

ZOLU TO ZIGGAH PORRAH ZUE.

On Monday, September 21st, 1868, I left Zolu, and went to Fissahbue, a town in latitude $7^{\circ} 56' 09''$ N., and longitude $9^{\circ} 50' 43''$ W. I was now entirely abandoned by my Mandingo guide, to grope my way to Musardu by inquiry or instinct.

Fissahbue is a double town, or a town partitioned into two parts; occupied in one by the Mandingoes, and in the other by the Boozies. It is well built and clean in appearance, with a population of three thousand inhabitants. The King, Mullebar, is a fine-looking old gentleman of fifty years, very generous-hearted; and who was the more interesting to me because he had an equal dislike to Beah.

On Saturday, September 26th, we left Fissahbue for Bokkasah. The rough features of the country moderated in extensive plains of long fields of grass, ferns, and tall palms; the hills were at a short distance, trending along in a direction west and north-west. They had also changed the character of their formation from red sandstone to granite, and I was struck to see these round and bossy masses, with their water-courses shining and trickling down their slopes. Some of their tops were thickly wooded, while small tufts or patches of grass were thinly scattered on their sides; but its brownish appearance showed that the sun had parched it in its stony bed at the first approach of the dries. West of Bokkasah, granite hills rose one above another, crowned with a dense forest. Whenever it rained, a noise resembling distant thunder was always heard. In the months of July and August these hills are the site of a roaring cascade.

On the road, we fell in with people from all the neighboring towns, going to market. Sitting on the road-side were numbers of young women, with baskets of ground-nuts already shelled, offering them for sale. Our pockets and every other available place were immediately filled, gratis. Such is their custom to strangers; and their gift was particularly enhanced by the repeated liberality with which both hands went down into the basket, and came up piling full, to be emptied with a gracious smile into the capacious pockets of our country coats. Then followed an exchange of compliments; and the three languages—Boozie, Mandingo, and English—got into a confusion from which smiles and brass buttons alone could deliver us.

On we went, munching ground-nuts and receiving ground-

* NARRATIVE OF A JOURNEY TO MUSARDU, the Capital of the Western Mandingoes. By Benjamin Anderson.

nuts, snapping fingers and making friends, and occasionally consigning Beah to evil destinies. At last the road suddenly widened, broad and clean; and the din of human voices assured us that we had come upon the market and the town.

Bokkasah is in latitude $8^{\circ} 10' 02''$. It is a double town, similar to Fissahbue, one part of which is Boozie, and the other Mandingo. The walls that contain the Boozie portion of the inhabitants make a circuit completely oval. That which comprises the Mandingoes butts up against and flanks the eastern side of the Boozie walls, and is also half oval in shape.

On entering the town, we were shown Beah's residence. Astonished at our arrival, he forthwith tried to make some slight atonement for his former short-comings by the diligence with which he procured us comfortable lodgings. We were soon domesticated in the town, kindling up friendships on all sides. The Mandingoes made it a point to be foremost in all these alliances. Since I was going to their country, they took me in their special charge. Among the many attentions paid me, I was invited by a young Mandingo lady to go with her to see her mother. We had no sooner arrived at the house, than she commenced calling out, "Ma, ma!" I waited to hear what would follow; but the next words were in musical Mandingo, informing her mother that she had brought the Tibbabue (American man) to see her. The Mandingoes use the same words in calling mother that we do. This interview ended satisfactorily in a large bowl of rice, with fried chicken, palm-wine, etc., together with a standing invitation to come to her house every day while I remained in Bokkasah.

The young lady was married to a young Mandingo by the name of Fatomah, whose father, Phillakahmah, resided at Boporo, but was then in the Barline country. The kindness and good office of this family were untiring. I also had many friends in the eastern part of the town, who were constant in their attention to me.

Bokkasah contains about fifteen hundred houses, and about seven thousand inhabitants. It is very perplexing on the first entrance of a stranger to find his way in these towns; for the houses seem to be dropped by accident into their places, rather than placed after any organized method. One does not lose his way on account of the size of these towns, but on account of the manner in which the houses are sprinkled about. You can march up to your house without knowing it, so completely does similarity and confusion repeat itself.

The market of Bokkasah, which is held every Saturday, is one of the principal markets in the Domar country. It is attended by six or seven thousand people. The articles of exchange are numerous. It is also a great country cloth market.

In all these markets throughout the Boozie and Barline countries, the small country cloth known among us as the trade country cloth is not to be seen. It is owing to the mischievous industry of our friends at Boporo and its vicinity that these country cloths are reduced to so small a size. It is the business of these interlopers in trade to take large country cloths to pieces, and make them smaller. Similar is their dealing with every species of trade, to its great diminution and discouragement. If the interior trade amounted to millions of dollars in value to the Republic, it could never reach our seaport towns while the border of our influence has been removed by tribal interference and war, and confined to the very seacoast settlements themselves. These obstructions can only be removed by the energetic action of government.

Bokkasah is a town very convenient and cheap for living. Abundance of vegetables, rice, beans, potatoes, plantains, bananas, ground-nuts, etc., are to be had at all times at the daily market.

While I was staying here, I despatched one of my Congoes to Begby, a Mandingo chief, living at a town called Bokkadu, near the Boondée country, in a westward direction. As he was anxious to see some one who had come from an American town and in American dress, I tried to gratify him in that respect. This Congo, before he reached Bokkadu, crossed the St. Paul's River on a bridge of wicker-work, and the Cape Mount River, which was much wider, on a cork-wood float. This journey occupied three days. Both of these rivers flow from the north-east.

Among some of the singular institutions that prevail in this country, is a kind of convent for women, in the mysteries of which every woman has to be instructed. What these mysteries are I have never been fully informed. They consist in the main of a peculiar kind of circumcision and of certain other practices necessary for health. Attached to the outer walls of the town are the houses, fenced in on all sides from the gaze of passers-by, and especially excluded from the entrance of men. It is death to any man to be caught within the precincts, which is instantly inflicted without reprieve by the women themselves.

There are, however, holidays in which the rigid rules of the institution are relaxed, and every body is permitted to go in and see their friends without distinction of sex. During my stay here, one of these holidays occurred, and I was invited to visit the sacred grounds of this female mysticism. It consisted of rows of long huts built low to the ground, the lodgings of the devotees. Each complement belonging to a hut were seated in a line, in front of their dwellings, on a mat. Their heads

were wound around with enormous turbans, and their bodies decked out in all the fineries their friends in the town could afford. They kept their heads hanging down in a solemn manner. Even children, six or seven years of age, were included in this moping, surly observance. Their friends from town crowded around, delighted at the sight, and with unfeigned pleasure asked me if it was not fine. I should have been more pleased to have heard these women and children laughing and singing in their rice and cotton-farms, than to have seen them tormenting themselves with a senseless, morose custom. I was carried into one of their establishments, and made to shake hands with my moody sisters.

As I have before related, this was the town in which my Mandingo guide, Beah, and all his family, resided. Three days after my arrival he disappeared, pretending he had immediate business at Salaghee, leaving word with the town-people not to allow me to go anywhere until he returned. I was determined to free myself from his tricks, and I exposed to his friends his dealings with me when I was at Zolu. I had now been at Bokkasah three weeks, and had been foiled in every attempt to get away. The sort of hindrances through which I had now to struggle were not downright tyrannical opposition; they were of a more powerful and moral kind: supplications based upon kindness and generosity.

I now dissembled my anxiety to depart, putting on a semblance of cheerfulness to abide where I was, and a perfect indifference about going anywhere. Every afternoon I would dress myself in my Mandingo toga, and go in the eastern part of the town to visit my friends. Here we would fritter away the time in talking and singing, and I musically entertained several of my Mandingo friends with the beauties of "Dixie." We would then clap into our prayers, they repeating the Fatiha, and I reciting the Lord's Prayer. A young lady begged that I would write off this prayer for her, in order that she might have it to wear around her neck, as well as to have fillets made of it to bind around her temples, as she was sometimes troubled with the headache. I wrote it off for her; but I made her understand, at the same time, that its efficacy consisted in healing the ailments of the soul, and not of the body. While we were thus handsomely enjoying ourselves, the terrible Dowilnyah sent his messengers for me to come and see him.

Dowilnyah is the king of the Wymar Boozies. His messengers were tall black men, with red and restless eyes, tattooed faces, filed teeth, huge spears, and six-foot bows. They also had a reputation which remarkably corresponded with their appearance.

A discussion arose as to the safety of my going, and it caused

a disagreement that ended in the return of the messengers without me. In a week's time the messengers returned again.

I left Bokkasah for Dowilnyah's on Monday, the 2d of November, 1868, and arrived at Ukbaw-Wavolo, a village at which he was residing, on Thursday, the 5th of November, 1868.

Before reaching this village, we halted in our journey at Nubbewah's town. It was well built, clean, and strongly fortified. We were brought into the presence of Nubbewah, the chief. He was an old man; tall, or rather long—as he was lying down—thin, and looked to be much emaciated by sickness. It was difficult to arouse him from the lethargic insensibility into which he had fallen. His attendants, however, succeeded in awakening him to the fact of our presence; but, as we still seemed to be regarded as a dream, I thought proper to quicken his consciousness by blazing away with my revolver against his earthen walls. This act perfectly startled him into a proper regard for our dignity and welfare, and thereupon we were well fed, comfortably lodged, and liberally presented with mats and country cloths, etc.

On Wednesday, we traveled until we reached Boe, a very large town belonging to the Wymar Boozies. This town, with some outlying villages, is the beginning of the Wymar country, which is separated from the Domar by a narrow creek, acknowledged as a boundary. The village where the king was staying is E. N. E. of Boe, and about two and a half hours' walk from the town. A temporary misunderstanding between the king and some of his chiefs had caused him to reside in this secluded hamlet.

It appears that Boe had been threatened with an attack from the Domar Boozies. Succor was immediately requested from Dowilnyah, who quickly marched from his capital, Gubbewallah, to the defense of Boe. He succeeded in defeating the Domars. But during his residence at Boe, so overshadowing was his influence and power, that the subordinate chiefs found themselves nearly stripped of the authority they were accustomed to exercise. A general dissatisfaction ensued, on which the king became so indignant that he withdrew from Boe, drawing in his train every thing that rendered that town attractive and important. He remained deaf to every solicitation to return. And here, at this village, he held his court, giving audience to the messengers of the interior chiefs, granting favors, adjusting disputes. The village was alive with the chiefs of other towns, messengers going and coming, fine-looking women, warriors, etc.

When we drew near the village, we were requested by our guides to discharge our pieces, in order to inform the king of our arrival. This being done, we entered. The king, seated on a

mat, was dressed in a guady-figured country robe; on his head was a large blue and red cloth cap, stuck all over with the talons of large birds. At his side was seated his chief counsellor, whose name was Jebbue, a man of very large proportions, but of a mild and gentle countenance. The king was surrounded by his people, all variously dressed in white, blue, striped, and yellow country coats.

His countenance assured us that he had not been misrepresented, notwithstanding his effort to compose it in a peaceful manner. It was one of the most threatening and the blackest visages I had seen for some time. He bade me welcome. A mat was then spread, upon which we seated ourselves. Suddenly his iron horns and drums sounded, his warriors rushed forth from their concealed places, performing all the evolutions of a savage and barbarous warfare. The thundering plaudits of the people themselves increased the din. After this tremendous flourish had subsided, the king arose, and stepping forward, he waved his right hand in all directions, announcing by that gesture the uncontrolled authority with which he reigned in his dominions. Being welcomed again and again to his country, we were shown to our lodgings, which, though just temporarily erected, were comfortable.

Friday, 6th of November, 1868, I visited the king. Stating that we had come to see his country, and to make ourselves well acquainted with him and all his people, we then delivered our presents, which consisted of a piece of calico; a music-box, with which he was especially pleased; two pocket handkerchiefs, one pair epaulets, two bottles of cologne, one clasped knife, three papers of needles, one large brass kettle. He was delighted; he told me that I should not regret my visit to his country; and come who would after me, I should always hold the first place in his estimation; that he had been informed of all that had been said against him to prevent my coming to see him; but as I had disregarded these reports, he would show me that my confidence had not been misplaced.

He was anxious to see my revolvers, the fearful reputation of which preceded me everywhere I went. They were shown, their use explained, and their effect exaggerated. When he had seen the astronomical instruments, his courage entirely forsook him. He requested me to give him some medicine to prevent his enemies from poisoning him. I replied that I had no such medicine; that by exercising the proper precaution in eating and drinking, he might be able to escape the evil intention of his enemies.

He next requested me to fire my muskets, that he might see the mysteries of a cap-gun; and he caused all the broken pieces of the exploded cap to be gathered and preserved. I had to

take some pains to dismiss his apprehension that I would hurt him in any way.

He celebrated my visit to his country by a war-dance. He commenced it with some of his old habits, in which, however, palm-wine flowed instead of blood. After he had supped off about a quart of that beverage, he retired to his residence, and in the lapse of fifteen minutes, the clamor of his people and his war-drums signified his re-appearance. He came forth with wild and prodigious leaps; a war-cap of leopard-skin, plumed with horse-hair, covering his head; he was naked to his waist, but wore a pair of Turkish-shaped trowsers. He had a large spear in his right hand. His dress and enthusiasm had completely metamorphosed him. His black and lowering countenance had undergone a terrible change, which was heightened by the savage grin which his white teeth imparted to it. The most frantic gestures now took place, amid the stunning plaudits of the whole town. This being ended, the king called upon his women to give the finishing stroke to this happy business.

The ladies of Wymar are fond of dancing, and they spend much of their time in this amusement: they are not acquainted with the polite and delicate paces of their sisters at Monrovia; but for downright solid-footed dancing they cannot be surpassed. They are all fine, large, robust women, and have the happiest-looking countenances in the world.

African rulers in these parts travel very leisurely from one point to another, and at every intermediate place where they may halt, are sure to spend as much time as would be necessary to carry them to their final destination. This careless, lounging habit of wasting time is an incurable one; arguments or persuasion strengthened by gifts cannot overcome it.

The king had informed me of his intention to leave this village for his own town; the very day was appointed. He did not leave, however, until two days afterward. On Tuesday, 10th November, the king requested me to fire my muskets, in order to announce to the neighboring towns and villages his departure. He preferred my guns, because their report was louder than the cracking of his little English fusees, many of which I was assured had come to him by the way of Musardu through the Mandingoes.

At ten o'clock we started, the king being attended by his friends, body-guard, musicians, and women. Happily the town to which we were going lay on the road direct to Musardu. About three o'clock we came to Ziggah Porrah Zue, the largest town and the capital of the Wymar country. The king before entering the town made a halt to put on his robes. Every body dressed themselves. I was even requested to put on my uniform, which I did. After much firing and music, we entered,

amid the applause and gaze of the whole town. After we had passed the gate and traversed the town some distance, we found ourselves encountered by another gate and wall; this contained the middle town. We passed on, and soon arrived at the gate and wall of the central town. Thus there are three towns, with their walls concentrically arranged. The inner walls were, however, much dilapidated, and served only to show in what manner the whole town had been successively enlarged; for as soon as an outside wall had been built around the new outside town, the inner wall was suffered to decay. The exterior or outside wall, though of great extent, was in good repair. We were conducted to the market-space in the central town, which was spacious and convenient for holding large crowds. Some arrangement and order being introduced, a speech of welcome was delivered by the old chief of the town, Dowilnyah's uncle. At the conclusion, every trumpet, consisting of forty pieces, sounded. The band of ivory and wood belonged to the town; and it must be confessed that though the execution was simple, in effect it was really fine. Many speeches were made, the end of which was always concluded with music from the bands. These three bands did not all play at the same time, but successively, one after another, the king's band being allowed the precedence.

After speech-making came the war-dances of the principal chiefs, the women cheering them on. Each chief, as soon as he had performed his part, was immediately saluted by the king's body-guard, who, marching forward to meet him, acknowledged by that act his valor and achievements. Dowilnyah closed the festivities by exhibiting his own warlike prowess. We were assigned our lodgings. Every day we passed in this town was given to festivity and enjoyment.

One of their chief amusements was a "jack upon stilts," a fellow fantastically dressed, wearing a false face, and mounted upon stilts ten feet high, fitted to the soles of his feet, with which he danced, leaped, and even climbed upon the houses. He was full of clownish tricks and sayings, and made much sport for the crowds; he belonged to the king's train, a sort of king's fool. The women are really the industrious part of the population; for while their lords are wholly devoted to pleasure, palavers, and wars, the women are engaged in numerous domestic duties, and especially in spinning cotton. Here, also, as in the Domar country, the spindle is in the hands of every woman, from the princess to the slave. The women, however, enjoy themselves, particularly on market-days, which at this town take place every Sunday.

This market is seated on the banks of the St. Paul's River, and is carried on under the shade of large cotton (bombax) and

acacia-trees. The commodities of exchange are country cloths, cotton stripes, raw cotton, iron, soap, palm-oil, palm-butter, ground-nuts, rice, plantains, bananas, dried fish, dried meat, peas, beans, sweet potatoes, onions, (chalots,) snuff, tobacco, pipes, salt, earthen pots or vessels for holding water and for cooking purposes, large quantities of Kola slaves, and bullocks. The bullocks are generally brought by the Mandingoes to the market. Palm-wine is not allowed to be sold in the market. Peace and order are secured by persons especially appointed for that purpose. After every body has assembled on the ground, these preservers of the peace, with long staves in their hands, go through the market, ordering every body to sit down; they then admonish the people to carry on their bargains peacefully and without contention. This preliminary being gone through with, the market is opened. It is generally attended by six or seven thousand people. There are several large markets held in the Wymar country; the one at Comma's town is larger than this. The daily market held in the central town is very convenient for making small purchases.

On Saturdays, sitting under the shade of large acacia trees, I have watched the almost uninterrupted stream of people with their bundles and packs coming from every neighboring town and village to market. The bridge crossing the St. Paul's River would be laden or occupied from one end to the other for hours, but it proved equal to the purpose for which it was built. When the Mandingoes would arrive with their cattle, they would swim them across, but always experience difficulty in getting them up this side of the bank, on account of its steepness. No one seemed to think of remedying this inconvenience by sloping a pathway for the animals.

The bridge is a simple structure of wicker-work. From each side of the river the ends of the bridge depend from a stout branch of an acacia tree. The roadway is of plaited ratan, two feet wide, and worked up on both sides about four and a half feet, to prevent falling over. It is further steadied and supported by a great number of strong and flexible twigs, which connect the bottom and sides to every available limb of the trees growing on each bank. It is ascended by ladders; its elevation is from twenty-three to twenty-five feet from the surface of the river, and spans a length of eighty-five feet.

Ziggah Porrah Zue, the capital of the Wymar country, is in latitude $8^{\circ} 14' 45''$; longitude $9^{\circ} 31'$. Its elevation is about 1650 feet above the level of the sea. The barometer standing from 28.08 to 28.12. Thermometer ranging from 67° to 92° from November 14th to November 30th. It is seated on the St. Paul's River. The large market is held between the river and the wall of the town. I am informed that this river runs

N. E. by E. into the Mandingo country, and that it takes its rise at the foot of some hills in that country. The Little Cape Mount River takes a similar direction; but in point of size, and in the number of its tributary creeks, it is superior to the St. Paul's.

The highest point of the slope or declivity of land from Monrovia to Ziggah Porrah Zue is from 1600 to 1700 feet above the level of the sea for a distance of latitude 116 miles. It is impossible that rivers thus situated should be any thing else but the drains of a country, and their course a series of cataracts and falls.

Every afternoon the king's body-guard performed their military evolutions. They had three war-drums. A double-quick was beaten, to which they kept time for about half an hour, without tiring. They would then enter upon more violent motions, which were more of an athletic than a military kind. They were armed with English fuseses and heavy iron cutlasses of native manufacture. Their war-dress consisted of leopard skins.

The Bonsie country is densely populated. The difference between the Domar and Wymar Boozie is, that the latter marks his face from his temple to his chin with an indelible blue stain, while the former does not practice tattooing of any kind. This tribe extends from the south-west portion of the Pessy country to the western border of the Mandingo country.

(TO BE CONTINUED.)

THE CAVALLA RIVER.

Mr. W. Winwood Reade, author of "Savage Africa," publishes in the *Record* of Liberia, an interesting account of a trip lately made by him to Bohlen, at the falls of the Cavalla River. He says:

I noticed a peculiarity in the Cavalla—it is fresh almost to its mouth, and there are few creeks. The fall of the water is remarkable; Mr. Watkins places it at thirty feet. The Cavalla, though narrow, is deeper than most of the minor rivers of the coast, and I believe admits of navigation by small steamers during almost the whole year. Its banks are well populated. Unhappily wars are frequent; but increased trade will correct this evil, which is owing chiefly to the number of petty independent tribes or clans. The resources of this region are great—camwood and palm-oil trees abound, and there are forests of wild coffee as yet untouched; there is also good

reason for believing that the hill regions contain mineral wealth.

Provided with four carriers, who agreed to go as far as *Pan*, a town of Diyebo, I started from Bohlen with two interpreters, and reached it in two days, a distance of thirty miles. A hilly forest country; quartz cropping out abundantly; many streams with sandy bottoms and glittering with flakes of mica. The villages are usually built on hills.

At *Diyebo*, before sending my men back, I inquired if they would give me carriers to Katebo, the next stage. They replied that they would. Having obtained four men for my salt, tobacco, and personal baggage, I went on, and after a walk of a few miles reached another Diyebo town. The head man received me with great politeness. We started again, and an hour's walk brought us to the last village of the Diyebo tribe. Here the head-man informed us that we could not pass.

The people of this country hold a middle place among the Africans. They are inferior to the enterprising Mandingoes and kindred tribes of the Niger region and to the elegant Fantis of the Gold Coast. They are superior to the abject savages whom I have met with in similar regions, (forest mountains,) interior of Sierra Leone, and the Gaboon. They have no arts; they do not spin cotton, (though there are tribes farther back who do so,) and they do not understand washing gold, which is certainly found in their country; but they are industrious, as is proved by the abundance of rice. In their laws, manners, treatment of strangers, &c., they do not differ much from other Africans. There is a great family resemblance among the numerous tribes whom I have visited in my travels.

LIBERIA PRESBYTERIAN MISSION.

A missionary of the Presbyterian Board gives in the following letter some facts of interest connected with a late meeting of Presbytery, and as bearing upon the progress of the work in Liberia:

We returned from our Annual session of Presbytery on the 17th of December. We never enjoyed a more harmonious and delightful session of Presbytery. The religious interest in Greenville, Sinoe, had been increasing for several weeks previous to the meeting of Presbytery. Many souls had experienced a change, and many others were serious, having requested the prayers of the people of God. The advent of Presbytery was therefore looked for with earnest desire for an increased outpouring of the Holy Spirit. During the session religious meetings were appointed and kept up twice each day.

After organization was the careful examination of the candidates for the gospel ministry. This business was attended to in a spirit of hope and fear, mixed with gratitude to our Heavenly Father for His goodness in sending us so many promising applicants to labor in His vineyard. Three persons offered and were received under the care of Presbytery, viz: Richard Bigham (married, but has no children;) he came out in the "Golconda," in 1866, and brought with him an informal license, which Presbytery could not receive; but he was taken under its care as a theological student, and placed under Rev. Mr. Priest's instruction, with a view to his formal licensure. He has and is still rendering efficient aid to Mr. Priest. The second is Zachariah Kennedy, a young man not yet twenty-one years old, who lived with the late sainted Bocklen, and has been impressed somewhat with his meek and Christian-like spirit. The third is a youth about fifteen or sixteen years old, who not long since professed to have been converted to God during a series of meetings in the Presbyterian church of Greenville—Rev. Mr. Priest's. He is a promising youth. These three make six candidates under the care of Presbytery;—to God be all the glory.

Mr. John Deputie was ordained to the office and work of an Evangelist, by Presbytery, on the evening of the 14th of December. He preached his trial sermon from Eph. 1: 3d verse. It was a solemn and interesting service, and made a serious impression on the minds of many, as was ascertained by the increased number of inquirers the following morning who attended divine service. The free conversation on the State of Religion within our bounds came off Monday evening at 8 o'clock. It was truly gratifying to listen to records of the Holy Spirit's doings in the several counties, townships, and settlements of our little Republic. Every place where God's holy name was recorded had been visited with greater or less displays of Divine grace. All of our feeble churches had shared in the revival and quickening influences of the Spirit; and all had increased by the addition of a few. Nor was the cause of missions, Christian education, and the fund for disabled ministers, and the wives and children of deceased ministers, forgotten. The stated supply of the church in Clay-Ashland, St. Paul's River, remarked that he preached to the poorest congregation within the bounds of Presbytery, having but a few members—39 all told—and two-thirds of these poor. Yet he had striven to inculcate into them something of the obligation to give. The result was seven dollars' worth of socks and Liberian currency, with a prospect of some coffee, etc. These poor people were acting out what they professed to feel within.

LIBERIA ANNUAL CONFERENCE.

The Methodist Missionary Society's Mission in Liberia is organized and carried forward under a Bishop and an Annual Conference, with presiding-elder districts in each of the four counties of the Republic, and the usual complement of missionaries, all colored. The *Missionary Advocate* for May 17 gives the following account of its condition and prospects:

Members—Americo-Liberians, 1,239; natives, 529. *Probationers*—Americo-Liberians, 300; natives, 140. *Missionaries*, 19. *Local Preachers*—Americo-Liberians, 38; natives, 3. *Baptism of Adults*—Americo-Liberians, 74; natives, 76. *Children Baptized*—Americo-Liberians, 61; natives, 7. *Churches*, 20; probable value, \$2,290. *Parsonages*, 7; probable value, \$3,991. *Sunday-schools*, 68. *Officers and teachers*, 181. *Scholars*—Americo-Liberians, 925; natives, 500. *Day Schools*, 20—*Scholars*, Americo-Liberians, 500; natives, 200. Amount collected for support of the ministry, \$574.

The above statistical exhibit shows a higher state of prosperity than ever attained before, except in the number of missionaries engaged in the regular work of the Conference. The number of day-schools has largely increased also within a few years on every charge in the Conference, as we learn from the very full report of Bishop Roberts just received.

The Bishop also reports upon the condition and amount of the Church property throughout the Conference, from which it appears that the property (churches, parsonages, and school-houses) has increased in extent and value, and is kept in much better repair than formerly, *and all this at the expense of the people in Liberia.*

We see more clearly from the Conference documents which have just come to hand the progress of the *great revival* during the last year—a revival which stirred up all the Liberian churches more or less, and particularly our own churches. From this revival the list of members and probationers has advanced to 2,208. And it is remarkable that this work must have spread largely among the *natives*, as there are 529 native members and 140 native probationers, making in all 669.

A Committee of the Conference was appointed to draw up a report on the state of their work. We take the following from their Report made to the Conference:

During the Conference year just closing the Church has had abundant cause of rejoicing, and we unite with her in praising God that through His abundant mercy and goodness He has visited his people, and, in answer to prayer, *has converted hundreds throughout the work.* From every point, and from the altar of every house, clouds of grateful incense have arisen before Him as a memorial of the earnest strugglings of the Church for not only a more extended diffusion of the Gospel throughout the length and breadth of this heathen land, but also for a deeper tone of piety and a higher state of Scripture holiness among us. This has given to the Church an impulse that

must be felt for years to come. Many of the sons of the forest, who but yesterday were blinded by the god of this world, now have their eyes opened, and are sitting at the feet of Jesus. Continually do cries come to us from the forest, "Send us the Gospel and teachers to instruct our children."

For the first time for years, we are advised that the Conference anticipate a supply of young men for their work, fruits of the revival, so soon as they can have the means of supporting them. We venture to say, the General Missionary Committee will grant them reasonable aid to take into the work suitable young men whom the Bishop may *name to the Committee*, with an estimate toward the support of each one, based on the probable contributions of each charge toward the support of the pastor. This foundation condition must be preserved. The organized churches in Liberia must assume to support their pastors severally, and look to the Missionary Society for what is required in addition to their own contributions. This is the law and it must be observed. It has been practiced for some time in most charges, and there is a growing disposition and ability to observe it. Monrovia pays her pastor; and the other charges contributed last year \$574 toward the support of the ministry.

APPOINTMENTS.

REV. BISHOP ROBERTS, President.

Monrovia District.—P. GROSS, Presiding Elder.

Monrovia—H. E. Fuller, J. S. Payne, H. H. Whitfield, sup.

Robertsport—Daniel Ware.

St. Paul River Circuit, to be supplied—O. Richards, sup.

Millsburg and White Plains Circuit—P. Gross, L. R. Roberts.

Carysburg Circuit—S. J. Campbell.

Queah Mission—to be supplied.

Heddington Mission—Hardy Ryan.

Bassa District.—J. R. MOORE, Presiding Elder.

Buchanan Circuit—to be supplied.

Bexley Circuit—James R. Moore, W. P. Kennedy, sup.

Edina Circuit—to be supplied.

Durbinville Mission—W. P. Kennedy, Jr.

Mt. Olive and Marshall Circuit—J. H. Deputie, one to be supplied.

Ammon Station—to be supplied.

Grand Currah Mission—to be supplied.

Beach Mission, (New Hope,) to be supplied.

Sinou District.—C. A. PITMAN, Presiding Elder.

Greenville Circuit—C. A. Pitman.

Louisiana and Sinou Mission—J. M. Montgomery.

Cape Palmas District.—J. M. MOORE, Presiding Elder.

Mt. Scott and Tubmantown—J. M. Moore.

Grebo Mission—J. C. Lowrie.

Sardinia—to be supplied.

From the Presbyterian.

EMIGRATION TO LIBERIA.

The American Colonization Society has given passage to and settled in Liberia two thousand three hundred and ninety-four persons during the last four years—a larger number than ever before in the same period, except in a single instance. Applications for settlement in Liberia have been received in behalf of three companies of freedmen, in all numbering seven hundred persons.

One of the emigrants in the expedition which sailed last November writes to his mother from Monrovia, Liberia, December 30, 1869: "This is the richest place ever I saw in my life. If you only were here, and could see this place, you would never want to go back to America. I am rejoiced in the country." The writer went from Philadelphia, and was formerly a soldier in the Third Regiment United States Colored Troops.

Another emigrant, Robert C. Griffin, from East Liberty, near Pittsburg, writes: We landed December 19th, after a passage of thirty-six days. We are all well. The country looks beautiful. I am well pleased with what I have seen."

The sum of ten thousand dollars is needed toward the next expedition. We hope that the friends of African civilization and evangelization will aid promptly and liberally. In the language of the late Archibald Alexander: "Liberia may be considered as a star of promise, which twinkles in the dense darkness which overshadows the African continent." T. S. M.

AN AFRICAN PRESIDENT.

We publish to-day the Inaugural Address of Edward James Roye, the fifth President of the Republic of Liberia, in West Africa. It was delivered before the National Legislature in joint convention at Monrovia, on the 3d of January last. We have been favored with a copy printed at the "Government Printing Office." The message treats of finance, labor, railroads, national bank, general education, immigration, the native tribes, and the future of Liberia. As republicans we rejoice in the success of the African republic. As friends of the African race we rejoice to see a nation growing in power which bids fair to do a work in Africa similar to the work of the Anglo-Saxon in America. The benevolent men who founded Liberia, by aiding those who desire to return to their fatherland, may well rejoice in the great good already accomplished, and can anticipate still richer and larger success in the years to come.—
The Philadelphia Telegraph.

THE REPUBLIC OF LIBERIA.

The American Colonization Society, aided by its auxiliaries in Pennsylvania and other States, has accomplished a great work in the establishment in Africa of the flourishing Republic of Liberia. In 1847 the colonists established an independent government, and elected Joseph J. Roberts, a native of Norfolk, Va., as the President. He was re-elected three times, serving four terms of two years each. He was succeeded by Stephen A. Benson, Daniel B. Warner, James S. Payne, and on the 3d of January Edward James Roye was inaugurated as the fifth President. All five of the Presidents chosen have been men of distinguished mental and moral character. No disorders like those of Hayti and Mexico have ever taken place. Schools abound, and there are sixty churches of different denominations. A College, with four professors, has been founded. Seven hundred freedmen have applied for passage. A large ship is owned by the American Colonization Society of one thousand tons. But money is needed at once to meet the expenses of the next expedition.—*Philadelphia Herald.*

AFRICA AND THE AFRICAN M. E. CHURCH.

That an interest in Africa is wakening up in our Church none can deny. This is especially true in the South. In all the Conferences held during the last Winter and this Spring the most happy deliverances have been made in regard to the unhappy fatherland. South Carolina, led on by such Americo-Africans as A. T. Carr, R. H. Cain, W. H. Brown, and others, whose names are legion, both spoke and acted nobly. And though we have not been favored with the Minutes of the Georgia and Florida Conferences, yet we know they keep step to the music of African evangelization. At the last North Carolina Conference, whose Minutes have come to hand, great indeed was the interest manifested in behalf of Africa. The presence of the Corresponding Secretary of the Mission Society, Rev. Jas. A. Handy, and the report he made seems to have electrified both preachers and people. The Minutes of the Conference say: "A missionary fire has been kindled in the hearts of the ministers of the North Carolina Conference, and in the hearts of the laity as well, which will certainly result in lasting good."

The Conference was also honored with the presence of Bishop J. M. Brown, one of the staunchest friends of Africa on the Episcopal bench. He is reported in the Minutes as declaring, in broad, round terms, "*that it is the duty of the African M. E. Church to evangelize Africa*"; that they had started the ball rolling in South Carolina; and he hoped at no distant day

we would have a missionary upon the shores of Africa." Noble words. Just such as we might expect from Bishop Brown. He but echoes the thought of every Bishop on the bench.

The bones that were dry begin to move, and in less than ten years our banner will be unfurled in Africa, and not to be taken down until the one hundred and fifty million of our brethren there ground their weapons at the feet of Jesus. Let the whole Church work and pray the prayer; "Thy kingdom come."

To the above, from the editorial columns of the *Christian Recorder*, the organ of the African Methodist Episcopal Church, we add an extract or two from an elaborate article from the pen of Mr. George B. Vashon, published in the *New Era*. It is a favorable omen, when such influential men publicly recognise "the Divine purpose to be the evangelization of Africa through the agency of Afric-Americans."

"Let us assume that the African field of missions is ready for the laborer. It is a field rich in its promise of saving souls, for it covers an area of nearly eleven million square miles, and gives sustenance to a population of one hundred millions. It is a field, also, inviting to the courageous soldier of the Cross, by reason of the very obstacles which he will have to encounter. He will be called upon to do battle with almost every form of religious error,—with fetichism, revelling in devil-worship,—with Mahometanism, defiant and aggressive,—with a corrupt Christianity, bigoted by the superstitions and trivial controversies of more than fourteen centuries.

"In this field who shall be the laborers? During the past few years Protestant France and Germany, Great Britain and the United States, have made answer to this inquiry by sending thither numbers of their devoted sons. But a malignant climate is continually decimating those numbers and rendering those doomed missionary stations, in very deed, the forlorn hope of the invading armies of Christendom. Still, the processes by which Africa has been opened up for missionary effort, seem to indicate such as speak the English tongue as special laborers therein. But its climate, baleful with fevers before which the Caucasian race succumbs, sternly insists that those laborers shall be homogeneous with the aborigines of that land. Where shall a class of laborers, possessed of those two distinct requirements, be found? Where, save among those descendants of Africa, who have been taught the blessings of civilization and Christianity in the United States of America? And if they prove to be, in fact, the fore-ordained ministers in this great work, then are the purposes of God's

providence in the fathers' enslavement made apparent; then is the Divine agency in their oppression, during more than two hundred years, amply and satisfactorily vindicated.

"The Liberian colony, devised in 1816, exists now in 1870 upon the Western shore of Africa, transformed into an independent Republic, growing daily into greater and greater consideration among the nations of the earth, and offering itself as the needed base, whence an army of Afric-American missionaries can move on northward, eastward, and southward to the conquest, in the name of Immanuel, of the entire continent of Africa."

From the New York Times.

AFRICA AND THE AFRICANS.

A meeting of the American Colonization Society was held on Sunday evening, May 22, at the Baptist Tabernacle, Second avenue, near Tenth street, for the purpose of counseling increased earnestness in the movement to aid the emigration of the colored people to Liberia.

Rev. Dr. Kendrick, who presided, said that this subject now occupied a position before the American public it never before had. It was completely disembarassed of those erroneous impressions and prejudices which were inevitably aimed at and retarded its operations. The removal of slavery, which had caused so many burdens and reconciled so many contradictions, appeared to him to have made the work of their Association much less difficult than formerly. Very likely that event had taken from the colonization enterprise some of the arguments by which it was once supported; it now commended itself to the consideration of all men, and in this particular it was a great advantage. A few years before the war their organization was the subject of suspicion and discredit, both North and South. In the North, the most advanced and pronounced foes to slavery were accustomed to regard it with animosities, while in the South the most determined, zealous, and the most extreme advocates of slavery were accustomed to look upon it with an evil eye, as something that reflected in some measure upon the institution they guarded so jealously. All this was now changed. The old pro-slavery man and the old anti-slavery man can now meet together in the promotion of the cause, free from the prejudices and difficulties which once characterized it.

Rev. Dr. Orcutt, Secretary of the American Colonization Society, on being introduced, said: Fifty years ago, last February, the ship *Elizabeth* sailed from New York, under the auspices of the American Colonization Society, with eighty-six emigrants for the land of their fathers. Since then the Society has colonized in Liberia, including recaptured Africans,

over twenty thousand people, in doing which it has established on the coast of a heathen continent a Christian Republic, numbering at least half a million of souls, having all the means and appliances of becoming a great and powerful nation. Dr. Orcutt presented the testimony of several prominent Liberians to show what amount of good resulted from their organization.

Rev. Dr. Samson, President of Columbian College, Washington, in a lengthened address, showed that according to the plan proposed by Christ, human instrumentalities were to be employed to carry out the Gospel. He proceeded to apply this principle to the movement now on foot to assist the colored people to emigrate to Liberia, and maintained that as Christians the American people were bound to support it. It was this system of missionary enterprise that tended to a great extent to accomplish the salvation of the world. When James I and Charles II sent to this continent those who would be opposed to them under the domination of Cromwell, they did not expect this one day to be a great missionary center, but God had this idea in His mind. But so it was, and yet it may be that one day Liberia would exercise the strength for the diffusion of Christian knowledge throughout the world. He strongly denied that it would be for the interest of the labor of this country, or that it would materially affect its power to aid in their immigration, and said that the good that would result to Christianity by it would be inestimable, for they would be all so many missionaries. In conclusion, Dr. Samson narrated several instances of the affections of the colored race for their ancient country, and their desire to return to it, and in conclusion exhorted the American public to enter warmly into the spirit of the organization, and thus achieve a great Christian work.

After a few remarks from Rev. Dr. S. I. Prime, the meeting adjourned.

From the Daily Courier.

COLONIZATION MEETING AT LOWELL, MASS.

There was a good attendance at the meeting under the auspices of the American Colonization Society at the John Street Congregational Church, on Sunday evening, June 12th.

Rev. D. C. Haynes, District Secretary of the Society, stated that he had spoken twice during the day on the missionary work of the Society, but should now be more general in his remarks. He proceeded to address the congregation at some length, referring to the history of the Society and its objects, and stating what it is now called upon to do and desires to accomplish. He had taken much interest in the matter of colonization of the colored man in Liberia since the war. He had raised nearly a million dollars himself for the purpose of

clothing, feeding, schooling and Christianizing this race. The Society which he represented was, he said, always more than its name expressed. It is a civilization, education, and Christianization Society. Colonization had its origin in Newport, R. I., at the time it was the leading slave mart of the country. The desire of the Society is not, as many believe, the forcing of the freedmen to Africa. Many are anxious to return to that country, where they find a more congenial climate, and can aid in educating and Christianizing their race. Twenty-nine families, embracing one hundred and thirty-four persons, are now waiting for the next vessel to sail to Liberia, additional to nine hundred persons whose names are already on the books; and twenty-four hundred have been sent since the war. The work of Liberia now extends over six hundred thousand people who are within its jurisdiction in Western Africa. The next company of emigrants is to start in November, and all that is now wanted is money to forward the object of the Society.

There was only one real objection to African Colonization of our freedmen, and that was that this country wants their labor and their votes. In answer to this, it could be said that no nation can control the matter as to who shall do their work. All history proved this. God manages that. Pharaoh wanted the labor of the children of Israel, but God saw fit to have it otherwise. Suppose it pleased God to send the negroes home to Christianize Africa, who can stop them? God's plan seems to be to keep the races moving, and all objections to the contrary will be of no avail.

Rev. Horace James addressed the meeting briefly, heartily and unhesitatingly endorsing the objects of the organization. The progress of civilization in Liberia had been rapid, and the country now has recognized representatives at various seats of government throughout the world. The country is ready to receive more emigrants and press onward. The Society now has a large ship, the "Golconda," which can give six hundred colonists a first-class passage. It is a pity that the ship cannot be kept constantly employed in this work. This Society takes the settler there and supports him six months, until he raises his first crop, and then he becomes a land-holder. This a wise arrangement to regenerate Africa through these voluntary emigrants.

Rev. J. J. Twiss made the concluding remarks, expressing gratification at what he had heard in regard to the work being performed by this organization. The Society, in his judgment, opened a wide field for philanthropy, and he hoped that all who could would lend heart and hand in the contribution of funds. Africa is to be the gainer by the great convulsion which has been taking place in this country.

PENNSYLVANIA COLONIZATION SOCIETY.

A public meeting in behalf of this Society was held on Monday evening, June 13, at the First Baptist Church, corner of Broad and Arch streets, Philadelphia. The Rev. Dr. George Dana Boardman, pastor of the Church, presided, and Rev. Dr. William E. Schenck led in prayer.

The Rev. George W. Samson, D. D. President of Columbian College, Washington, D. C., made an extended address on "Colonization as a means of Christian Civilization, illustrated in the history of Africa." He felt confident that the Bible prophecy that "Ethiopia shall soon stretch forth her hands unto God" was fast coming true. The striking events that have taken place in our country during the past eight years point conclusively to this. It had been the speaker's lot, many years ago, to pass through the north of Africa, and then down to Nubia. This gave him an opportunity to study the wants of that extended country. Progressing with his remarks, the speaker gave a very interesting dissertation upon that region and its peculiar characteristics. There are existing evidences in Africa, showing conclusively that in early ages the people in that country were the chosen of the Lord. A review was then made of the nefarious slave trade which was formerly carried on between this country and the Western Coast of Africa. To-day the men at Liberia are American-Africans, and their power is to be felt in Ethiopia. God calls upon us to lay down our prejudice against the colored race and help to Christianize the people of Africa.

He was followed by Rev. Theophilus Stork, D. D., whose remarks tended to show that colored men were best suited to the mission work in Africa, and, therefore, it became the duty of the church to educate them and fit them for this work.

Rev. James M. Priest, of the Presbyterian Church, in Greenville, Liberia, for thirty-four years a resident in Africa, and twice a Vice-President of the Republic of Liberia, made an address in behalf of the evangelization of the one hundred and fifty millions of unconverted people of Africa.

Rev. Thomas S. Malcom, Corresponding Secretary of the Society, made an appeal in behalf of funds to carry forward the work.

OHIO COLONIZATION SOCIETY.

We gladly reproduce in these pages from the *Ohio State Journal* the annexed communication from our District Secretary for Ohio, written in answer to a letter from a prominent citizen, in which he says: "I cannot see that any practical

results can be accomplished by any scheme calculated to colonize any portion of the *free* citizens of America in Africa."

COLUMBUS, OHIO, May 18, 1870.

TO GEORGE W. GREGG, Esq., Circleville, Ohio.

DEAR SIR: I have the pleasure of acknowledging the receipt of yours of the 16th inst., and am thankful that your distinguished favor enables me to disabuse your mind and the minds of thousands relative to what are termed "colonization schemes."

The old term "colonization" has been continued in our present working, although it may not be deemed as applicable as heretofore; and does not, properly speaking, embrace the whole scope of our operations.

We aim, as much as any American can, for the elevation of the colored citizens of our country, and foster every agency that can tend toward such a result. We believe that they have rights here to life, liberty, and the pursuit of happiness equal to our own; and we do not seek to abridge those rights, and will yield to no man in zealously maintaining them. At the same time we maintain that, if any one of them see and feel it to be their duty to go to their fatherland, Africa, and to live and labor there for the firmer establishment of a negro nationality, and for the redemption of that vast and hitherto benighted continent, they have "a right" to do so.

We make not only "self-consent," but *self-application*, the ground of any aid extended by us to any colored citizen of this Republic for the purpose of going to Africa; and when he has applied, and on examination is found fitted to further the great interests of his fatherland, we counsel him to use his means for the purchase of the materials needed for his future labor, give him free passage, provide him with a sufficiency of land for the support of himself and family; sustain him for six months, until he can erect his dwelling and put in his first crop, and then bid him "God speed," in a climate well adapted to him, on a soil than which, with comparatively little labor, none other is more productive, and in a Republic already acknowledged by the leading nations of the earth, where he is not only his own ruler, but where he can claim, maintain, and enjoy his own *social position* with all its developing advantages; and, above all, where he can do a work which no white man can do as well, and live; and which all the past history of Africa has proved *he must do*, if the civilization and redemption of that vast continent is ever reached; and which, according to the promise of God, must be realized, and that, too, through her own children.

Can you, one of our distinguished philanthropists, say that

we have done all we should do for the descendants of Africans by simply making them free and giving them the elective franchise? In view of countless numbers having been torn from their own land, a large proportion of them to die in slave-ships, with all the woes entailed us by on Africa, can we claim the future presence and labor for our own interests, or on the plea of their own personal interests, of those who may feel incited to undertake a mission to their fatherland? Nay, abandoning all selfishness, and eager to pay back a portion of the *unfooted debt* we owe to Africa, should we not hail with joy any opportunity offered to pay, not the debt, but a little of the *vast accrued interest*?

Every noble colored man we aid in going to Liberia is a host in himself for good, to act upon the six hundred thousand natives already brought within the influences and benefits of the Republic, to say nothing of entire tribes knocking at the door of the commonwealth for admission. To such we say, abandon domestic slavery and you can enter. Toward such we act a brother's part, educating free the sons of their chiefs and distinguished men, and then sending them back to their tribes with all the blessings of civilization, religion, and learning, with a band of our own men, furnished with implements of labor to develop the resources of their country and to win them by actual, irresistible demonstration to civilized and Christianized life.

What nobler work can engage the thoughts and energies of some of the many enlightened Christian colored citizens of this Republic? And shall we cast aught in the way of their entering upon it? Nay, more, shall we, by withholding our means, debar them from exercising the privilege, if they desire to do so? Having given to them their freedom, shall we not allow them to use *that freedom* in the way they may deem most effective for the interests of their race? For the whole matter resolves itself into this: Through the late war, and the results following it, the colored race in this country have attained their majority. Shall they or shall they not be permitted to use their rights lawfully in accord with their convictions of duty? We answer in the affirmative. On this rock of adamant we have based our organization.

We might write you more at length on this subject of the need of teachers in Liberia, and of the testimony of General Howard himself, that the class we select to send from those who apply are of a high order of intellectual culture; and that, in a monetary point of view, *one dollar* capital in Liberia, put in the hands of an educated, energetic colored man, can reap there as much, if not more, profit than *one hundred dollars* put in his hands in this country.

But we trust that enough has been written to prove to you and to all the citizens of Ohio, claiming as her own son, and Newark, Ohio, as the birth-place of the educated and distinguished colored statesman, Edward J. Roye, President of the Republic of Liberia, that our old ideas and self-interest should give place before the lessons of the times; and that our sympathies and our means should be cheerfully and abundantly given to all those who desire to respond to the Macedonian cry borne to us from Liberia: "Come over and help us."

With the highest consideration I remain, yours, truly,

B. F. ROMAINE,

Cor. and Fin. Sec. Ohio Col. Society.

MASSACHUSETTS COLONIZATION SOCIETY.

The Massachusetts Colonization Society held its twentieth annual meeting, for the transaction of business, at its office in Boston, May 25, 1870. The President being absent in Europe, Dr. Henry Lyon was called to the chair. The Reports of the Treasurer and Board of Managers were presented and accepted. The officers for the last year were elected for the year ensuing, as follows:

President.—Hon. Emory Washburn, LL. D.

Vice-Presidents.—Rev. E. S. Gannett, D. D., Hon. R. A. Chapman, Rev. Eben'r Burgess, D. D., Rev. Charles Brooks, Dr. William R. Lawrence, Rev. G. W. Blagden, D. D., Hon. G. Washington Warren, Hon. Alpheus Hardy.

Secretary, General Agent and Treasurer.—Rev. Joseph Tracy, D. D.

Auditor.—Henry Edwards.

Managers.—Rev. G. W. Blagden, D. D., Albert Fearing, T. R. Marvin, Rev. John O. Means, Thomas S. Williams, Rev. Charles Brooks, Dr. Henry Lyon, J. C. Braman, William Parsons.

The Treasurer's account showed receipts, \$7,787.42; disbursements, \$7,774.65; balance in the Treasury, \$8.77.

The Report of the Board of Managers noticed the resignation of the Society's Collecting Agent, Rev. M. G. Pratt, October 21, 1869, after twenty-one years of faithful and useful labor. On his retirement, an arrangements was made with the Parent Society, in pursuance of which the Rev. D. C. Haynes, District Secretary for Massachusetts, Connecticut, and Rhode Island, takes charge of the collection of funds in Massachusetts. Mention was made of his labor and success, as already published from time to time in the Repository.

In view of the public meetings lately holden and soon to be holden by Mr. Haynes, it was thought advisable to hold no public anniversary this year.

During the meeting, a letter from President Roberts, of Liberia College, to the Secretary of the Trustees of Donations for Education in Liberia, was read, stating that the present collegiate year had opened auspiciously. Two under-graduates had died, and two had left to enter into business. But eight had entered from the Preparatory Department, raising the number to fifteen, and the Preparatory Department was full.

"COLORED SECESSION."

Some of the newspapers report that "the fiendish spirit of secession" has made its appearance at Cape Palmas, the most Southern settlement of Liberia. *The West African Record* thus gives cause for so grave a charge, being nothing more than is often witnessed in this country, especially after the advent of an administration, whether it be City, State or National:

The President appointed Mr. Good, a citizen of not quite two years' standing, to the office of Postmaster and Collector of Customs. The people objected, asking the President for a different appointment. Having received no reply, they have, meanwhile kept the new Collector out of office. Mr. O. Tubman has been sworn in as the new Superintendent, to replace the Hon. J. B. Dennis, whom the people want to retain. This adds to the trouble.

UMBIANA AND HIS WORK.

Statements of much interest have appeared in the *Herald* in years past (April, 1866, July, 1867, August, 1868) in regard to the native missionary, Umbiana, and his church of the Zulu mission, Southeastern Africa, near Port Natal. Intelligence respecting him is still very pleasing. On the 9th of September last, Mr. Abraham wrote:

"I must give you, by this opportunity, a short account of our meeting at Umbiana's station yesterday. This was a meeting for baptizing native converts. Mr. Tyler came over, and I can assure you our hearts were made glad in view of what the Lord had wrought at this station. I had been down previously, and had examined the eight candidates proposed by Umbiana for baptism. Very soon after the bell rang, the small chapel was

filled to overflowing. Many were obliged to stand outside, by the door and windows. I estimated the people inside at 150, about one-third of whom were clad. A more orderly and attentive audience you would not meet with in any civilized land. They behaved remarkably well during all the exercises.

In addition to the eight received by baptism, three were received from other churches—one from one of the Hanoverian churches in the Zulu country. Three infants were also baptized. Two of those received into church fellowship at this time were daughters of the chief. This father, though a heathen, is quite willing to have his children become Christians. He is on the most friendly terms with Umbiana.

The number of church members now belonging to the station is thirty-three. Since the organization of the church in 1865, there has been only one case of discipline. There is a school of fifteen scholars, taught at present by one of the Christian natives, a brother of Umbiana. Two men from the station have made application to Mr. Ireland to be received into his school, that they may prepare themselves for usefulness in the missionary work.

Two days ago I rode out with Umbiana and two of his Christian natives, in search of a place for a new station. Our plan is, if we find a suitable place, to locate two or three Christian families on it with a native teacher. At first, Umbiana would spend most of his time there. It is in fact to be his second station, his station at the Inhlmbiti having become so full of people that there is room for no more. He has had, for some time past, an out-station where he has five or six converts, but this is on private land. We wish to find a situation for these new converts on government land, that they may build upright houses and make other improvements. The place we have in view is a very important situation for a station, and Umbiana is just the man to commence the work there. He is a real evangelist, and it is remarkable how he gets his people into the work. In his absence, they preach and teach, and some of them go out and preach at the kraals."—*Missionary Herald*.

LATEST FROM LIBERIA.

LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, May 9, 1870.

MY DEAR SIR: I have been feeling so unwell the last few days, and so much engaged in sending the emigrants off up to Brewerville and to Arthington, that I have not been able to write you by this mail as I desired. I have all the emigrants

of the Brewer company at Brewerville, except three families, who will be moved up this week, and all of the Arthington company at Arthington, except two families, who will also be moved up this week. Those from East Liberty, Pennsylvania, have settled at Clay-Ashland. They were moved up last week.

Last week there was a vote of the people throughout Liberia on the Constitutional Amendment, to have the term of the President extended to four years, Representatives four, and Senators eight. From all accounts it is likely lost.

Yours, &c.,

H. W. DENNIS.

FOURTH OF JULY.

For a number of years a considerable source of revenue of the American Colonization Society was by collections in the churches of the several denominations on the Fourth of July, or on a Sabbath near that memorable day—pastors and congregations deeming its work particularly appropriate to the season of thanksgiving for our national independence and prosperity.

The good Providence of God has thus far made the benevolence bestowed for that great object greatly effectual. A Republic has been planted on the Western Coast of benighted Africa, and fourteen thousand three hundred and eighty persons of color have been colonized, and five thousand seven hundred and twenty-two recaptured Africans, rescued from slave-ships, have there found a peaceful home. Several hundred colored people, mostly residents of North Carolina, are now applicants for a passage. They are said to be intelligent and respectable, and to promise by their industry, sobriety, and good sense, and especially by the noble motives which induce them to seek a settlement in Africa, to add strength to the Republic, and to contribute largely to promote its permanent prosperity. Many more names might be enrolled had the Society the means to meet their wishes.

We fervently pray that all the Ministers and Congregations of this land will lay the claims of our colored population and of Africa to heart. "Never in the history of African Colonization," as is forcibly remarked in a recent publication by an Aux-

liary Society, "has there been a greater call for vigorous effort and liberal contributions than at present. Never was the future so full of promise. Never have the grand philanthropic objects and aims of the American Colonization Society been more clearly perceived and truly appreciated than by many leading men of this generation. This, then, is the time for wise and thoughtful counsel—for prudent and energetic and combined action. The welfare of thousands of the Africans in this country—the welfare of that Christian Republic which has been planted on the shores of Africa, and the welfare of the millions now living in darkness and degradation in that benighted continent, alike now demands at the hands of American philanthropists, of American Christians, that they should redouble their interest in the work of the American Colonization Society, and greatly augment their contributions to its treasury. This is the time to send out all proper applicants for a home in Liberia. This is the time to confer fully and freely and frankly with the more enlightened of the people of color around us, and to furnish them with reliable information touching the condition and prospects of Liberia. This is the time to strengthen that Republic by the expression of our cordial sympathy, and by lending a helping hand to the furtherance of all proper efforts in behalf of the Christian education of its citizens, and especially of the youth."

ACKNOWLEDGMENT BY LIBERIA COLLEGE.

We have been requested to publish the following action of the President and Executive Committee of Liberia College, at Monrovia:

LIBERIA COLLEGE, *March 10, 1870.*

Messrs. A. S. BARNES & Co.,

Publishers and Stationers, William Street, New York.

GENTLEMEN: I have the honor herewith to transmit, at the request of the Secretary, copy of a set of resolutions, unanimously adopted by the Executive Committee of Liberia College, at their stated meeting on the 7th inst.

I have great pleasure in availing myself of the occasion to add my personal thanks for the valuable donation of useful books so kindly contributed to our infant Institution. You have conferred a favor not only highly appreciated by the recipients, but one that has supplied an

important need to the advancement of educational interest, and will produce much lasting good to Africa.

I have the honor to be, gentlemen,

Most respectfully, your obedient servant,

J. J. ROBERTS.

WHEREAS the President of the College has laid before the Executive Committee an invoice of books, valued at \$118 70, donated by Messrs. A. S. Barnes & Co., 111 and 113 William street, New York, for the use of Liberia College; therefore,

Resolved, That the thanks of the Executive Committee, acting in behalf of the Trustees of the College, are, and they are hereby, most respectfully presented to Messrs. A. S. Barnes & Co., for their valuable and very timely donation, and that they be assured of our high appreciation of the kind sympathy and generous liberality they have manifested in the success of our College enterprise, and the educational welfare of the people of this Republic.

Resolved, That the Secretary be requested to transmit a copy of the foregoing resolutions to Messrs. A. S. Barnes & Co. at his earliest convenience.

I hereby certify that the foregoing is a copy from the minutes of the meeting of the Executive Committee of March 7, 1870.

J. N. LEWIS, *Secretary*.

MONROVIA, March 9, 1870.

ITEMS OF INTELLIGENCE.

DEATH OF THE LEARNED BLACKSMITH.—We learn with regret the death of the Rev. H. W. Ellis, at Cape Mount, Liberia, on the 8th of March. Mr. Ellis was connected with the Presbyterian Board as a missionary in Liberia, from 1846 to 1851; and within the last year he was again taken on the list of missionaries, at the request of his Presbytery. He was a native of Alabama; his vigor of mind, and the considerable progress in education which he had made under unfavorable circumstances, awakened so much interest in his behalf, that his freedom was purchased by Christian friends in that part of the country, in order that he might carry into effect his desire of going to Africa as a missionary. The expectations of his friends as to his usefulness seemed to be disappointed for a time, but those of them who are yet living, and the friends of the mission generally, will be glad to learn that his last days seemed to be his best. He was removed by death after a short illness. His wife and daughter are engaged in teaching in Liberia.

INCREASED DUTIES.—Among the changes introduced by the Legislature of Liberia are some increased duties: Five cents on every pound of tobacco imported; two cents export per gallon for palm-oil; tonnage duty seventy-five cents per ton, for which a vessel may trade a whole year on the coast.

RIGHT TO BULAMA.—The United States Government, to whom the question of the right to Bulama was referred by the Portuguese and English Governments, has reported in favor of the Portuguese right thereto.

Receipts of the American Colonization Society,

From the 20th of May to the 20th of June, 1870.

MAINE.

By Rev. J. K. Converse, (\$91.26.)
Bath—A Friend, \$30; collection
 in Dr. Fiske's Church, \$22.26;
 collection in Methodist E. Ch.,
 \$6; Mrs. Levi Houghton, E. S.
 J. Nealey, Otis Kimball, David
 Patten, James F. Patten, each
 \$5; E. K. Harding, Rev. S. F.
 Dike, each \$2; Cash, H. Hil-
 dreth, W. B. Sewell, each \$1;
 Mrs. Bowker, Mr. Mitchell,
 each 50 cents. 91 26

MASSACHUSETTS.

By Rev. D. C. Haynes, (\$151.)
Charlestown—Hon. G. Washing-
 ton Warren. 10 00
Lowell—Dr. L. Keese, to consti-
 tute SAM'L N. HALE, of Keene,
 N. H., a Life Member, \$30; A.
 L. Brooks, toward a L. M., \$25;
 W. E. LIVINGSTON, balance to
 constitute himself a L. M., \$20;
 Mrs. Blanchard, \$10; E. Tufts,
 J. W. Stickney, Josiah Gates,
 L. Kidder, C. I. W. Maynard,
 H. H. Wilder, each \$5; S. J.
 Mack, S. N. Wood, H. H. Rad-
 cliff, each \$3; R. Kitson, Rev.
 W. E. Stanton, Mrs. Godden,
 J. C. Coggin, James Lawton,
 each \$2; Sundry persons, \$4;
 Solon Stevens, W. H. Wiggins,
 J. R. Chase, each \$1. 141 00

CONNECTICUT.

By Rev. D. C. Haynes, (\$110.65.)
New Haven, additional—William
 Johnson, Chas. Atwater, Hen-
 ry White, each \$10; Mrs. A. N.
 Skinner, C. M. Ingersoll, each
 \$5. 40 00
New London—Rev. Dr. Hallam,
 Rev. Dr. McEwen, Jane L.
 Richards, each \$10; Mrs. Colby
 Chew, \$7; Cash, W. E. Crump,
 N. Billings, Miss Lockwood,
 R. Colt, each \$5; Miss C. E.
 Rainey, Miss E. Law, each \$3;
 Ind. Huntington Bap. Church,
 \$2.65. 70 65

NEW YORK.

By Rev. Dr. Orcutt, (\$199.07.)
New York City—G. W. Jewett,
 \$50; collection in Tabernacle
 Baptist Church, \$21.39. 71 39
Poughkeepsie—Henry L. Young,
 \$20; Mrs. M. J. Myers, \$30; Hon.
 George Innes, Dr. E. L. Beadle,
 W. C. Sterling, each \$10; J. A.
 Sweetzer, George Corlies, W.

A. Davies, C. M. Pelton, each
 \$5; Cannon-Street M. E. Ch.,
 \$3.50; H. D. Varick, \$3; collec-
 tion in Second Ref. (Dutch)
 Church, \$21.18. 127 68

NEW JERSEY.

By Rev. Dr. Orcutt, (\$177.)
Bridgeton—Hon. L. Q. C. Elmer,
 H. J. Muirford, each \$20; J. N.
 Bodine, \$25; Hon. John T.
 Nixon, \$15; Mrs. Mary E. Shoe-
 maker, \$5; J. T. Brown, Jr., \$2.
Newark—F. W. Jackson. 87 00
Camden—A. Browning, \$20; A.
 W. Markley, Peter L. Voor-
 hees, each \$10; R. Bingham,
 Dr. Cooper, J. V. Schenck,
 Judge Woodhull, Judge Car-
 penter, each \$5. 25 00

PENNSYLVANIA.

Philadelphia—F. G. Schultz. 10 00
Germantown—John C. Mercer,
 by Edward S. Morris. 10 00

DISTRICT OF COLUMBIA.

Washington—Miscellaneous. 20 00

ILLINOIS.

By Rev. George S. Inglis, (\$31.)
Collinsville—Mrs. P. C. Morrison,
 \$20; Isaac C. Moore, \$5. 25 00
Greenville—Two friends of the
 cause, \$5; J. C. Gerichs, \$1. 6 00

MICHIGAN.

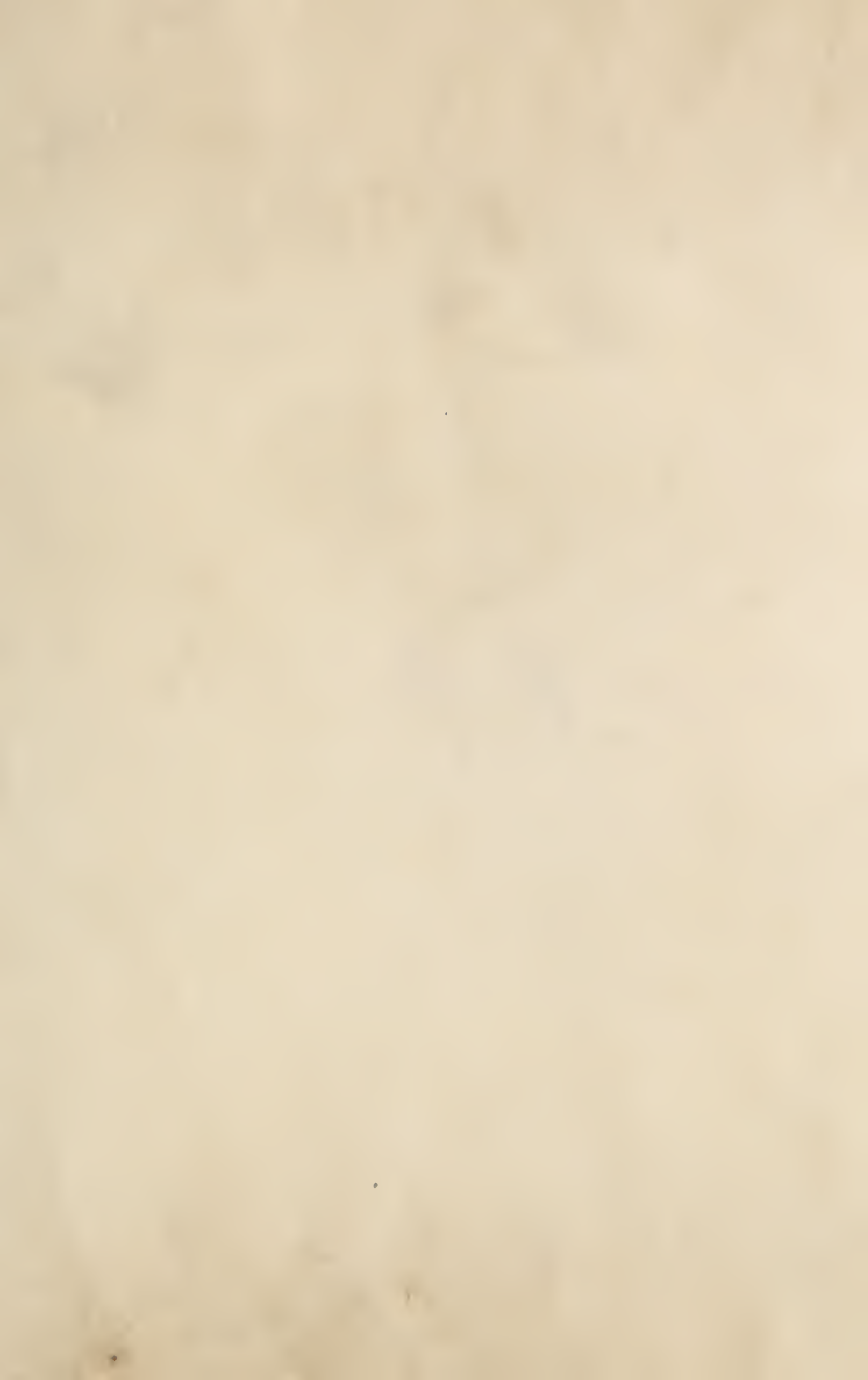
Ypsilanti—Mrs. L. W. Norris. 31 00

FOR REPOSITORY.

MAINE—*Bath*—John Shaw, to
 January 1, 1871, \$2; Dr. Thomas
 Child, to November 1, 1871, \$2;
 D. T. Stinson, to January 1,
 1871, \$1, by Rev. J. K. Converse. 5 00
 OHIO—*Deerfieldville*—Rev. J. C.
 Boutecon, to January 1, 1871. 2 00
 ILLINOIS—*Greenville*—Miss Ce-
 cilia De Pevery, to July 1, 1871,
 \$1. *Collinsville*—Rev. H. Pick, to
 July 1, 1871, \$1, by Rev. George
 S. Inglis. 2 00
 MICHIGAN—*Ypsilanti*—Mrs. L. W.
 Norris, to April 1, 1871. 1 00
 MISSOURI—*Orleans*—Mrs. P. A.
 Ailstock, to April 1, 1872. 5 00

Repository. 13 00
 Donations. 784 98
 Miscellaneous. 98 00

Total. \$897 98



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